

LESSON 16

HOD - SPLENDOUR/GLORY

'The 8th Path (Sephira) is called the absolute or perfect intelligence because it is the mean of the primordial, which was no root by which it can cleave or rest, save in the hidden places of Gedulah, from which emanates its proper essence.'

'The absolute or perfect intelligence' means in relation to this Sephira that it has reached its point of perfection, for Hod is the Sephira of the intellect and the intellect is the point of manifestation in Hod. It does not mean that one who enters into this area knows it all but gives the individual who enters Hod the opportunity to come to grips with this facet of their being, and as such a new rapport is developed as the intellect and body start to work hand in hand. It is a point of regression, like the other Sephiroth, each catering for a different aspect of the self. The reference to the 'hidden places of Gedulah' shows simply the influence of the Sephira (which Hod was once a part of) holds a special balance or ray as Hod. Gedulah shows mercy and this ray (working through Tiphareth) draws away the emotion of Netzach from Hod, leaving intellect.

Hod is the 8th Sephira and stands for Splendour. The Oxford Dictionary defines Splendour as a great brightness, magnificence, parade, pomp and brilliance. The masculine centre of Netzach must now revert to its feminine nature as it enters Hod, as it

takes the essence of victory and refines it yet again to a more stronger aspect by showing all who bear witness that victory has been won. Hod in fact communicates the news of victory to all who will listen and as such an important key word in relation to this Sephira is communication.

The virtue of Hod is truthfulness. Since the individual who comes into Hod faces his intellect and slowly develops a harmonious relationship to truth, it is the first thing that must accompany this alliance. Truthfulness comes through the communication aspect of Hod's nature, as any exchange here must be one in which there is no deception or the communicative factor of Hod will not propel its occupants into Netzach.

The vice of Hod is self deception and deceit. This also relies on the communicative aspects of Hod's nature. It is here that one encounters the first major aspect of ego expansion and self deception, it is that false impression that can sway us off our path. Hod, in terms of ascent, is analogous to the water element and there is a real danger of sense and perception loss here unless one truly devotes oneself to the path of the Great Work. The self deception of Hod is rooted in the mental imagery which must be trained in archetype association when the psyche begins to come aware of the attempts to corner it into submission, and it will send out many false impressions that one must be aware of.

The magical power of Hod is the vision of Splendour and by

association is shown in the vision of Ezekiel. Chapter 1 Vs4: 'And I looked, and, behold, a whirlwind came out of the North, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of fire'. For all intents and purposes this is a description of the entry into Hod, for Ezekiel the Prophet was the communication of Adonai.

The magical weapon of Hod is the badge of office of the ancient mystery schools. This was used not only as an identification or prestigious symbol as a definite magical amulet that awakened certain powers of the office of the wearer. If the office be of a planetary, elemental, or Kabbalistic nature it would attract those powers to be utilised by the adept in question. An example of this is given in the ceremony of the Portal Grade where the lamen of the Hierophant is thus explained: 'This Hierophant's lamen is a synthesis of Tiphareth, to which the calvary cross of six squares forming the cube opened out is fitly referred. The two colours of red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolical of the reconciliation of the celestial essences of fire and water, for reconciling yellow unites with blue in green which is the complementary to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the cross alludes to the Rose which is conjoined thereto in the symbolism of the Rose and Cross in our Order.'

The Chinese metaphysical association to Hod is the I'Ching trigram Sun, and is related to wind. Some of the characteristics of this trigram are: indecisive, gentle, restless, yielding, fragrant, obedient etc. But the abstraction is one of penetration. The body parts it relates to are the thigh, breath, upper arm, and relates to the compass direction of the south-west. It is a symbol of growth in its first stages of manifestation. The human archetype it is associated to is the eldest daughter.

The Eastern chakra centre of Hod is associated to the Svadishthana and has six petals. With the letters b, bh, m, y, r and it represents the water element and is designated by the Moon as part of its emblem. It is governed by the dieties of Sakti and Rakini. This chakra governs the reproductive system. It is this centre that plays havoc with sexual desires when over stimulated, unless these abundant energies are sublimated within the other body systems. It is here, as in the case of Ezekiel that mystical manifestation frequently occurs.

The mineral drug of Hod is Mercury or quicksilver and must be administered in an extremely diluted form. Some of the various aspects of Mercury are: Mercurius Jodatus (for throat problems), Mercurius Cyantus (Bronchial), Calomel (ear problems), Mercurius Corrosivus (kidney ailments). Mercury helps more specifically with complaints of the nervous system. Its psychic effects are those of the prophet, in whom it induces a state whereby man believes he has seen and talked with God. He in fact considers himself the Divine Messenger or Herald of the Gods.

One of the vegetable drugs of Hod is a tincture taken from the Licorice plant (Glycyrrhiza) and was used since the times of Egyptians. From a medical viewpoint it was used for bronchial complaints and the psychic effect helped the voyager on his astral journey. Valerian is another herbal tincture that can be used here as well, it is a nervine and antispasmodic.

The effect of the world of Atziluth on Hod is through Elohim Tzabaoth. God of Hosts (or armies) and in a sense shows the power of God's name in martial concepts. This of course reflects power of spiritual association to mundane aspects. Atziluth reflects the collective victory (of humanity as a whole) through the power of the intellect to discriminate and choose the various paths offered to us. It is the path on the evolutionary scale in which the power of the intellect predominates and is the vanquisher over the emotions (Yesod) and material (Malkuth). Any exchange in this area is psycho-spiritual and above the mundane.

The Briatic emanations of Hod are shown through the archangel Michael which means 'Who (is) like Mighty' or 'Who (is) Like God'. Also called Sabbathiel, Michael was generally the forerunner or herald of any divine plan. He is often called the Prince of Light. He was a leader of archangels into battle against the forces of evil. Michael's presence in Hod is to show us enough of the Divine to want it and emulate it wherever possible. Since this archangel is the one next to God out of all the other archangelic beings he is the one, through reflection,

we should try to look at by the process of example. He stimulates the intellect of nations and civilizations to communicate along mystical paths and ideals.

The Yetziratic attribution is the choir of angels called the Beni-Elohim, or "sons of God" or "sons of the chiefs". The angelic choir are said to reveal all occult matters and secrets of theology and law. It is they who discriminate the powers of light and darkness for us in intellectual terms so we can more easily grasp their concepts. They provide the patterns of our thoughts and make us utilise our archetypal concepts to the fullest. They also provide, through this service, the rational balance of the intellectual as well as stimulating motivation.

The Assiatic forces of Hod are expressed through the planetary emanations of Mercury. These rays govern the intellect and any form of communication, and the sense of sight. It is a planet which in esoteric concepts shows us the way to the Universal Mind. It shows us how to apply will, through the stimuli of the intellect for a more stronger application of the true self. Here the discriminator is ever present and continually gives us new avenues or paths to traverse in order to get the best from the self. It is the continual searcher or enquirer who is always looking for new ideas and actions.

The Qlippothic forces of Hod are the Samiel or Jugglers, whose form is that of dull yellow demon headed dog like monsters. The disruptive aspect of their nature is by communicating the

impetus to break with order in general. Their idea is to bring forth total chaotic conditions, so that they can feed from the random energy patterns of such conditions without the interference of the higher Tree.

The Egyptian godform associated to Hod is Thoth, the scribe of the gods and teacher of all the arts and sciences. He was the personification of the god of all knowledge. Because all the sciences of Egypt were recorded he was the diety who presided over these books of learning, as well as that of divine speech. As a god he was curiously apart from most gods because he was self created and his powers were unrivalled. He had the head of an Ibis and held the Ankh in his most common form of appearance. Thoth was also called the arbiter of the gods and seldom sided with any. He was the central pivot in recording the laws of cause and effect and only used his powers when unfairness develops between gods.

The Greek counterpart of Thoth is Hermes, the patron god of travellers. In one of his forms he conducted the souls to the underworld. He is often depicted with winged sandals and a helmet. Because he was once guardian of the flock he in turn now protects the possessions of others. Hermes is also the idea of youth itself by being shown as a handsome youth. As the Roman god Mercury he was the son of Maia and Jupiter and undertook much the same duties as he did as Hermes. His Roman name is derived from the 'Merce' because he was the god of merchandise. His winged helmet was called Petasus and his winged sandals were called

Talaria while his sword was known as the Herpe.

The Tarot association to Hod are the 4 eights which show solitary success: i.e. success in the matter for the time being: but not leading to much result apart from the thing itself. The 8 of Wands is called 'The Lord of Swiftmess' and shows too much force applied too suddenly resulting in a quickly expended force. The 8 of Cups has a title of 'Lord of Abandoned Success' and shows only temporary success. The 8 of Swords is 'The Lord of Shortened Force' which shows too much force applied to too small an area. The 8 of Disks is called 'The Lord of Prudence' and shows over carefullness in small things at the expense of great things.

The abtract geometric shapes applied to Hod are the Octagram and the Octangle. Mathers says: 'The Octangle as a whole is referred to the 8th Sephirah, Hod. The Octangle naturally represents the power of the Ogdoad, and the Octagon showeth the Ogdoad operating in Nature by the dispersal of the rays of the Elements in their dual aspect under the presidency of the eight letters of the Name. The Octagram reflected from every third point yielded eight triangles at the apices thereof; fitly representing the Triad operating in each element in its dual form, i.e. of Positive and Negative, under the powers of the name YHVH ADONAI or as it is written bound together IAHDONHI'.

Hanuman is the Hindu diety of Hod and is usually shown with a mans body and a Monkey like head. He was one of the greatest

supporters of Rama and was possessed with enormous strength. He is a diety of high spirituality as well as having fantastic strength and esoteric evaluation he is one who has conquered his earthly wants for higher spiritual union. The Monkey aspect of his nature relates to his uncontrollable urges, but these are never unleashed and always under control. His head is a constant reminder of this. He is triumph, victory, and invincible.

The Opal is one of the precious stones of Hod. It is said that an Opal is a stone that reflects the moods of the wearer. It has as many colours attached to it as there are moods of human nature. Among its so called mystical attribution was the power to make its wearer invisible. Hence it was a stone often used by travellers as a talisman of protection against theft. Also it is said to enforce the vital aura and guard against age. the Opal was a stone of both good and bad fortune, depending on its type.

Storax is one of the perfumes of Hod and is obtained from a variety of trees (Myrrh) which yield the resin Storax. It is used in ritual as an auric condenser for it lingers in the aura and transmits the will of the wearer to another individual whether for good or evil. In medicinal work the Storax as an oil is used for skin preparations and when utilised as a compound helps a number of skin problems.

Lavender (*Lavendula Officinalis*) is a plant of Hod and as an oil extract is used in the cosmetic industry (for soaps etc). It can be used for both glandular and skin complaints and is said to

get rid of wrinkles. It is used in preserving meat (through smoking) and in magic it is considered a love charm to get rid of unwanted attentions. It is used as a relaxant for any type of psychic work.

The Grade associated to this Sephira is Practicus which is designated by the numbers 3=8. It is here that the candidate is linked with the Kamea of Mercury and the water elements. While in Yesod one becomes aware of emotional control, here in Hod the intellect is stimulated through study. The effect of the aura of the lower mental body which governs the reasoning and thinking process of the brain patterns is that it completely alters ones mental approach, by producing a higher vibration level which creates new patterns of thought and reason.

One of the animals of Hod is the Jackal and is considered as the Pathfinder. In mythology the Jackal guided souls to the underworld in the form of Anubis. The Jackal is a scavenger and lives off the remnants of the kill of other animals. It is symbolic of ones sensory nature as shown by the collar often depicted around its neck, which shows knowledge obtained by the senses. From a psychological viewpoint the Jackal is an aspect of the darker side of the self, buried in the unconscious. The magical image of Hod is the Hermaphrodite which has a direct bearing in relationship to the Jackal.

The 3rd Heaven or Mansion is called Shehakim (1018) which means clouds (or grace). The Talmud says of this Heaven:

'Shehakim is the place of the millstones that grind the Mana for the righteous, for it is said (Ps78:23) "He commanded the skies (Shehakim) above, and opened the doors of Heaven and he caused Mana to rain upon them for food". The term Mana means brilliance or brightness (Nogah).' The entire concept is one of light shining down which in effect opens up higher levels of consciousness. The millstones that grind the Mana are in fact the karmic patterns of life.

The 3rd Infernal Mansion is called Tithion - the Bilge. This equates to 749 which relates to TMN meaning to cover up, hide in the earth. The root TIT relates to earth or mud gushing forth, hence the action of a pump. It is an area of intense darkness and as such is constantly trying to cleanse itself (through the actions of the Bilge) so that it can draw down the Light to nourish it. It is very much like the actions of the physical itself with constant incarnation on this planet to purify the self.

The King of Edom associated to Hod is Saul (ShAL). ShA which relates to an opposition to calmness or peace. The Duke of Edom is called Teman from the root THOU meaning 'definitive description' and their city is Rehoboth.

ASSOCIATIONS

TITLE:	HOD - SPLENDOUR/GLORY
TITLE IN MICROCOSM:	RIGHT HIP
ATZILUTH NAME:	ELOHIM TZABAOth
BRIATIC NAME:	MICHAEL
YETZIRATIC NAME:	BENI-ELOHIM
ASSIAH - PLANET NAME:	MERCURY
QLIPPOTH:	THE SAMIEL
HINDU DIETY:	HANUMAN
EGYPTIAN DIETY:	THOTH
GREEK DIETY:	HERMES
ROMAN DIETY:	MERCURY
GEMSTONE:	OPAL
MAGICAL WEAPON:	BADGE OF OFFICE
MAGICAL VISION:	VISION OF SPLENDOUR
AROMATIC:	STORAX
VEGETABLE DRUG:	TINCTURE OF GLYCYRHIZA
MINERAL DRUG:	QUICKSILVER
TAOISM ASSOCIATION:	SUN
PLANT:	LAVENDER
ANIMAL:	JACKAL
TAROT ASSOCIATION:	4 EIGHTS
VICE:	SELF DECEPTION AND DECEIT
VIRTUE:	TRUTHFULLNESS
GEOMETRIC ASSOCIATION:	OCTAGRAM, OCTANGLE
THE HEAVENS:	SHEKAHIM

KING OF EDM:

SAUL

HELLS:

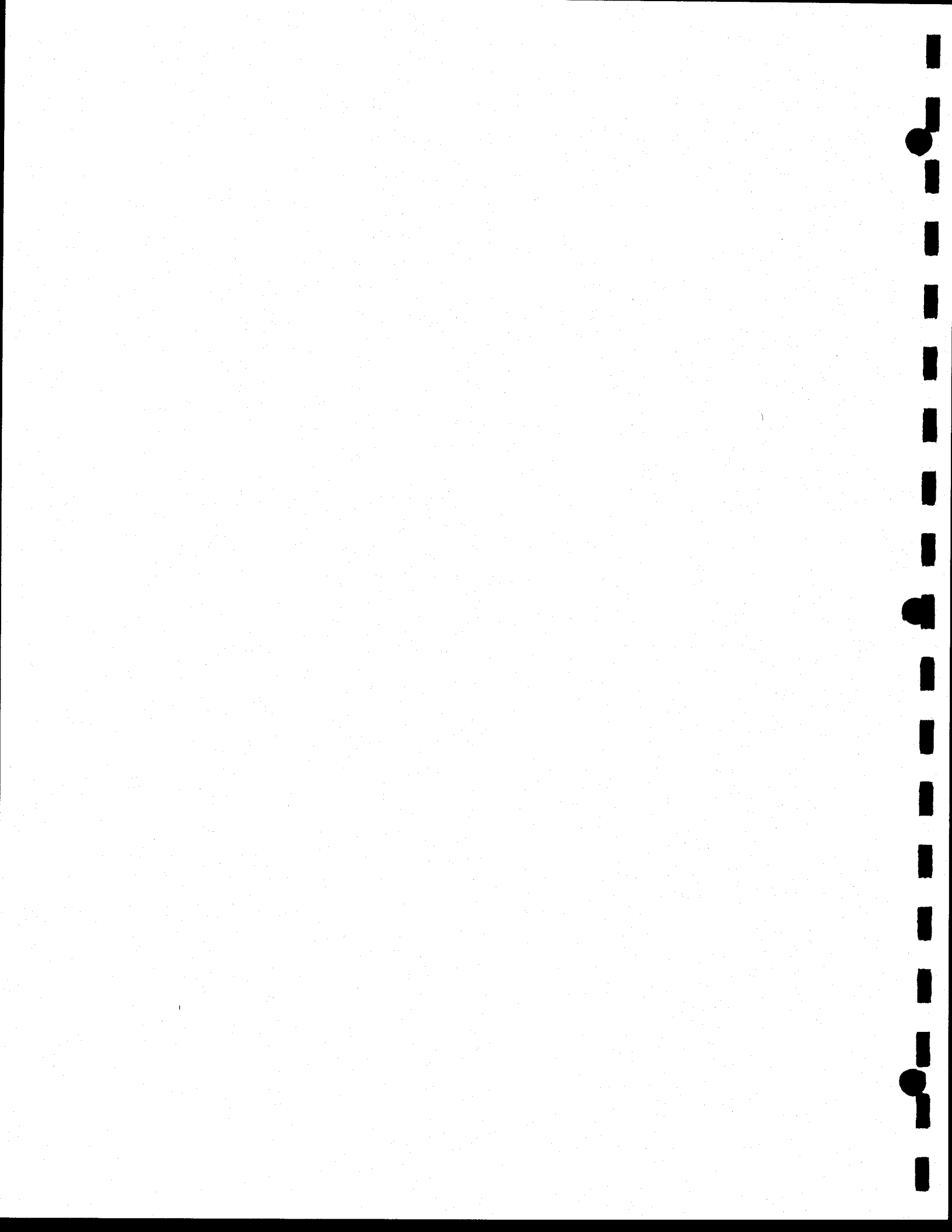
TITHION

CHAKRA:

SVADISTHANA

ROSICRUCIAN GRADE:

PRACTICUS



LESSON 17

YESOD - FOUNDATION

'The 9th Path (Sephira) is called the Pure Intelligence because it purifies the emanations. It proves and corrects the designing of their representations, and disposes the unity with which they are designed without diminution or division.'

The term 'Pure Intelligence' relates to the emanations of Kether flowing straight down the Middle Pillar and are refined by Tiphareth, though they are still pure nevertheless. It is here the intelligence of Kether acts on Yesod and shapes and forms the energy of both Hod and Netzach, by producing a compatible vehicle of energy from both sides of the Tree. Just before it gives birth (disposed) into Malkuth which is then in turn reunited with Kether ('without diminution or division').

Yesod is the 9th Sephiroth and situated in the Middle Pillar, its English meaning is Foundation. Like Tiphareth, Yesod has an androgynous centre and is a Sephira of great refinement and contraction. Everything in Yesod is ready to be built on. The Foundation has been laid and awaits the builder. In many ways Yesod is like a child in the mothers womb, during the 9th month, just before birth. It is fully formed and awaits entry into a new world of existence so that it can grow and develop. A keyword to describe this Sephiroth (apart from Foundation) is "Shaping".

The Nephesh or Animal Soul is associated to Yesod and is loosely termed the unconscious where the automotive reflexes of life are stored, it has a strong relationship to the nervous system, as the Nephesh is considered the driving force for the human body. Leiningen considered that the Nephesh is the principle form of material existence, the exterior shell of man which is revitalised by his communication with other like beings, due to its passive sensitivity. He continually calls forth new aspects of this part of the self then in turn transforms them, sending them back into his being. Leiningen goes on to say that the Nephesh itself is in three degrees (1) concrete, (2) General, (3) created matter, which are the organs by which the interior, spiritual element operates and manifests itself externally. This of course shows an overspill of the outer layer of the Nephesh being in Malkuth, while the other two degrees are firmly entrenched in Yesod.

The virtue of Yesod is Independence, for it is here that a new development or growth is formulated from the two opposite polarities of the Tree. It is not strictly independent as such but it is new life being formed in the Tree, on that basis independence could be ascribed to it as this is independence in its first stage of manifestation. The vice of Hod is subservience and shows something with absolutely no motivation or "get up and go" without instruction. It is the 'no mind' situation and is constantly in a state of passive receptivity.

The spiritual experience or magical power of Yesod is a

vision of the machinery of the Universe. This refers to Mans first venture into Yesod where his perceptions of the physical world are left behind him and he sees the higher planes and their relationships to manufacturing the cosmos itself. The machinery of the universe does not necessarily mean the stars or planets, or their microcosmic aspect in man himself, but shows his ability to transcend the barriers of physical life into another dimension in time and space (in the astral). By doing this he observes first hand the workings of the various planes within the astral and how they function to bring forth the material world in which we live.

The magical weapons of Yesod are the perfumes and sandals. Though winged sandals are often attributed to Mercury and Hermes, in Yesod they take on an entirely different meaning. The Moon is often referred to as "the Goddess of Golden or Brazen Sandal", which depicts the Moon at its fullness. The entire concept is one of movement which will be discussed later in this lecture under the planetary heading. Perfumes associated here, in a general sense, apply to air, the element of Yesod and are related to the sense of smell.

The Magical image of Yesod is a beautiful naked strong man. This is in fact taken from the Atziluthic concepts of Yesod from the name ShDI which some ancients considered to be part of the verb ShDD, meaning "strong and powerful, to destroy, oppress". The Masculine concept here with the feminine exterior is linked to Adam Kadmon, for the Foundation is placed in the genital

region showing procreative masculine power.

The Chinese I'Ching trigram associated to Yesod is K'AN and stands for water, rain clouds etc. Its characteristics show cleverness and cunning, a flux of ideas and thoughts, changing concepts. The archetypal association is that of a young man who in the early stages of youth has not yet settled. The body parts this associates to are the abdomen, kidneys and circulatory system.

One of the mineral drugs of Yesod is from Lead (Pb). Some of the homeopathic remedies from Lead, such as the Plumbum type, are extremely helpful in both medicinal and spiritual healing. They can penetrate the etheric threads of the aura and "ground or earth" them so that the aura becomes denser. Psychological disorders such as phobias, can be cured by use of Lead extracts. Plumb (Lead) can also heal diseases of the nervous system, such as muscular dystrophy, and multiple sclerosis. One must be extremely careful though in use of the Plumbum remedies as they must always be taken under a doctor's supervision and never experimented with on ones own.

The Atziluth name of Yesod is Shaddai El Chai, which means "Mighty Living One". The influence of this world is that of fertilisation. It is an area of uniting forces into a harmonious unit, it is the creation and formation of a new life. The vibrations at this level utilise a principle commonly referred to as "Soul Mating" which is the karmic destinies of those to meet and

live together for some important event. In Atziluth, individuals as such are not its concern here but rather a birth of a new era or generation. It is marriage and unification on the grand scale of mankind.

The Briatic emanations of Yesod are shown in the archangel Gabriel, which means "Power of his Mightyness" or "strong one of God". As a rule he was the angel of the annunciation and hence is sometimes associated with Divine Creation, and is also the angel of the resurrection as well. Gabriel works in the unification of countries and major enterprises. This unification is in fact a birth of sorts for new development projects and enterprises. Gabriel is the archangel of the new generation. The association of his horn with the music of today is a means of communicating new ideas and concepts on international levels.

The Yetziratic influence of Yesod is shown in the angelic choir called the Aishim or Fiery Ones. Their task is to constantly arrange the newness in everyday life. It is they who supply us with dream consciousness, and by manipulating the world of the dreamer form is introduced by way of creativity. The Ashim supply us with ideas of how to construct new projects and they also help with individual births. These angels do not create as such (although their function first appears as this), but in effect arrange for the energies of the upper Tree to be manifested in tangible terms. In short, they are conductors and arrangers of ideas so that we can on an individual basis, understand the emanations of the higher levels of the self.

The Lunar influence of Assiah is a very complex one. The currents or Lunar tides emanate continual flux on us and on this planet. Some of its main influences are both generation and conception. Every living thing on earth is affected by the Moon in one way or another. The tides of the Ocean, the speed of plant growth and even sanity of mind are all interrelated with various Moon phases. Moon phases are so powerful in their effect that magicians check out to see which aspect the Moon is in before any ritualistic practices are undertaken, as these should only be done up to and including the full Moon.

The Qliphothic elements of Yesod are called the Gamaliel or obscure ones, whose forms are described as corrupting, loathsome bull-men linked together. They are also referred to as the Nachashiel and Obriel (or evil serpents and blind dragon force). These forces corrupt the human race in terms of advocating sexual impetus as the limit of ones power, which restricts those individuals from trying to rise on the upper Tree.

The vegetable drugs of Yesod differ from other associations because they are gauged on their effect as an aphrodisiac and not as a plant association. From a medicinal point of view the aphrodisiac does not exist but legend persists that it does. The sexual stimuli must come externally first, which relates the drug to strong auric effects. From an esoteric viewpoint, if a certain herb flower, like an Orchid root, were harvested at the correct astrological time, and correct alchemical preparations

were employed, the auric vibrations would remain which when rubbed externally would affect our own aura which would in turn trigger off a sexual stimulant within the self.

The Egyptian godform of Yesod is Shu who could be considered a divinity of the Air. Shu was a self begotten god in the sense that no fertilisation was required. He is said to have sprung from Khephra (along with Tefnut) through the act of masturbation. The birth of Shu also ascribes to him 'being raised up out of a watery mass'. From an esoteric viewpoint this is an ideal association to Yesod which is both water by descent and air by ascent. Shu in general is atmosphere, which is also clouds and dew. He is usually depicted as a seated deity wearing twin plumes and holding both a septre and ankh. He was a god of light (Sun or Moon).

The Greek association to this Sephiroth is Artemis of Ephesus. In this form Artemis was depicted as a multibreasted figure, though she was also a figure of virginity. The cult at Ephesus were said to be a race of Amazons (from the Greek Mazos meaning breast). These were the female warriors who only went with men for the further continuation of the species. The only men allowed in their kingdom were slaves. As a race they were trained for war from birth and had an expanding empire for a time until they were eventually overcome. Artemis was the personification of the Amazon warrior.

The Roman association to Yesod is Diana, or the Gallo-Roman

Dea Artio. She was the sister of Apollo. Since Apollo was the Sun she was the Moon.

The precious stone associated to Yesod is Quartz Crystal which shows numerous colours (when cut correctly). Though not precious in the material sense, the mutiple varieties of colour of quartz shows movement in an abstract and yet restrained sense. This is likened to the movement of the Moon over a four week period yet it is restrained in orbit. The colours also stand for sensuality.

The plants of Yesod are the Mandrake and the Damiana. The Mandrake (Mandragora Officinarum) was mainly used in helping nervous complaints and according to Hebraic folklore is used in rites of exorcism. It has properties of a narcotic. The Damiana (T. Aphrodisiaca) is both a relaxative and sexual stimulant. It was used extensively in religious ceremonies of the American Indians for fertility rites.

The Tarot asociation to Yesod are the four nines which show a great fundamental force. Executive power for restoration. The Nine of Wands is the Lord of Great Strength while the Nine of Cups is the Lord of Material Happiness. The Nine of Swords is the Lord of Despair and Cruelty and shows the anguish of the mind, whilst the Nine of Disks is the Lord of Material Gain, showing complete transition through birth pains.

The perfumes of Yesod are Jasmine and Ginseng. Jasmine

scent is a strong Aphrodisiac but is also a relaxative and is said to help childbirth. Jasminum Officinale as an oil is used as a base for some of the most expensive perfumes in the world. Ginseng is an aromatic which also induces procreative abilities of a sexual nature as well as being taken internally.

Ganesha is one of the Hindu dieties of Yesod. He has the head of an elephant and is often depicted due to his powerful nature and image. He is said to remove obstacles but also gives sound judgement and never rushes into things before thinking them out. He was the son of both Parvati and Shiva and is shown to be a central focal point of balance. There are a number of legends associated to Ganesha and the Moon and even she respected his power.

The Eastern chakra centre of Yesod is called the Muldahara and is described by the symbol of a four petalled red lotus with the letters v, sh, s, s in gold, on each of the petals. In the centre of this is a square with an inverted triangle in the centre and an elephant underneath. The dieties of this centre are Brahma, Sakti and Dakini. The sense association to this chakra is smell. It relates to the adrenal glands and the central nervous system. This centre is in fact an anchor for the Kundaline energy.

The Elephant is the animal of Yesod and is a symbol of both strength and its association to Foundation. Its colour is also of significance, as a white elephant is considered sacred. The

Romans linked the elephant with immortality, while in Christian symbology it shows the power of Christ going forth and trampling everything evil underfoot.

The second Heaven is called Raqia which means firmament. 'Raqia is the support of the Sun, the Moon, the stars and the planets, as it is said (in Genesis 1:17): "God set them in the firmament of the Heaven".' This is a Heaven which is almost (but not quite) visible. It is an area or place which reflects the emanations (of higher Heavens) but also links certain individuals who have important duties on earth within the patterns of the cosmos. 'Their brilliance is reflected therein' is one saying that is worth repeating due to its accuracy. It gives them the conscious aspect of cosmic consciousness.

The Infernal Mansion of Yesod is called Perdition (damnation) or Abadon (113-63). This relates to a receding abode in which is filled with affliction. The root of this word is AB (paternity, fruit) and DON (a cause or judgement - a type of dissension).

The King of Edom associated to Yesod is BAAL-HANAN, which is from the Root BA meaning gradual movement and HA showing determined existence. The inference of both together shows a birth in progress.

The geometric figures of Yesod are the Enneangle and Enneagram. Mathers says: 'The Enneangle as a whole is deferred

to the 9th Sephirah Yesod. It naturally representeth the power of the Ennead, and the Enneagon showeth the Ennead operating in Nature by the dispersal of the rays of the 7 Planets and of the Head and Tail of the Dragon of the Moon. The Enneagram reflected from every 3rd point representeth the Triple Ternary operating both in the seven planets with the Caput and Cauda Draconis of the Moon, and with the Alchemical principles counterchanged and interwoven. It is not so consonant with the Nature of Luna as the Enneagram perfected from every 5th Point. The Enneagram is the star of Luna, and is especially applicable to her nature. It represents her as the administratrix to the Earth of virtues of the Solar System under the Sephiroth. The Enneagram reflected from every 4th point is composed of three triangles united within a circle and alludes to the Triple Ternary of the three alchemical principles themselves.'

The 2=9 Grade of Theoricus is an Air Grade and is one in which the Candidate is exposed to the planetary square of Luna. this is to stimulate into action the Pituitary gland or the third eye as it is sometimes called. In alchemy this grade corresponds to the Xanthosis or the yellow state of the experiment. During ritual not one but two auras are stimulated here, the vital and the emotional auras. The Luna influence, associated to Yesod is one of emotional stimuli which draws forth life force (prana) through the vital aura of the subconscious. It is in this grade that new designs and symbols imprint themselves in the subconscious of the Theoricus, building the foundation for future work to come.

ASSOCIATIONS

TITLE:	FOUNDATION
TITLE IN MICROCOSM:	GENITAL REGION
KABBALISTIC SOUL:	NEPHESCH
ATZILUTH NAME:	SHADDAI EL CHAI
BRIATIC NAME:	GABRIEL
YETZIRATIC NAME:	ASHIM
ASSIAH - PLANET NAME:	MOON
QLIPPOTH:	GAMALIEL
HINDU CONCEPT:	GANESHA
EGYPTIAN DIETY:	SHU
GREEK DIETY:	ARTEMIS
ROMAN DIETY:	DIANA, DEA ARTIO
GEMSTONE:	QUARTZ CRYSTAL
MAGICAL VISION:	MACHINERY OF THE UNIVERSE
MAGICAL WEAPON:	PERFUMES AND SANDALS
AROMATIC:	JASMINE AND GINSENG
VEGETABLE DRUG:	ORCHID ROOT EXTRACT
MINERAL DRUG:	LEAD
TAOISM ASSOCIATION:	KAN
PLANT:	MANDRAKE AND DAMIANA
ANIMAL:	ELEPHANT
TAROT ASSOCIATION:	FOUR NINES
VICE:	SUBSERVIENCE
VIRTUE:	INDEPENDENCE
GEOMETRIC ASSOCIATION:	ENNEANGLE AND ENNEAGRAM

THE HEAVENS:

RAQIA

KING OF EDM:

BAAL-HANAN

HELLS:

PERDITION

CHAKRA:

MULADHARA

ROSICRUCIAN GRADE:

THEORICUS

